

August 17, 1990

The Only Bilingual Newspaper Published in New England Serving the Asian Community

August Moon Festival Celebrates This Sunday

On August 19, 1990, Chinatown invites everyone to its annual August Moon Festival. Celebrated in China for thousands of years as a harvest festival, this five hour long comunity event celebrates its 21st anniversary in Boston with a variety of cultural performances and events presented by community agencies and organiza-

Along with the traditional

Lion Dance to open the festivities, other performances include Chinese folk dance ensembles, traditional music and song, and martial arts demonstrations. Lining Beach Street, the main thoroughfare of Chinatown, will be booths of various community agencies promoting their services and those that offer arts and crafts demonstrations. In addition to Beach St., which will be closed to vehicular traffic most of the

day for this event, Hudson Street, Tyler Strret, and Harrison Ave. will also be closed.

This year's festival is sponsored by Mass Mutual Life Insurance Company of Springfield, Mass. through its Boston Berlin Agency. Stanley T. Pond of Mass Mutual will present awards for the Healthy Baby Contest sponsored by South Cove Health Center.

At the August Moon Festival

will be a display presented by the Central Artery/Third Harbor Tunnel Project. The Boston Redevelopment Authority will again exhibit information on the many projects that impact the Chinatown area.

Also, MCI Telecommunications Corporation will provide free long distance telephone calls to the Far East and anywhere in the world. Duration of the call will be up to five

minutes. This service is available at 65 Harrison.

The Chinatown Beautification Committee will distribute posters, bumper stickers, and flyers urging residents and local businesses to Keep Chinatown Clean. As in years past, Chinatown Cable Council will videotape the entire event from start to finish for Cablevision of Boston which will be featured on Boston Neighborhood Network.

The August Moon Festival is presented by the 1990 August Moon Festival Commitee, Chinese Consolidated Benevolent Association (CCBA), and Chinatown/South Neighborhood Council (CNC). Co-chairpersons repsonsible for this year's event are Bing Wong, President, May Wu, Executive Secretary of the CCBA, and Yong Lee, community liaison from the Mayor's Office of Neighborhood Services. Working in conjunction with Lee are William Zhao and Jennings Daniel, both cultural specialists in Neighborhood Services. Michael Chin of the CCBA is acting as the program coordinator for the event. All preparation for the August Moon Festival is performed entirely by the many dedicated volunteers representing agencies and organizations of Boston's Chinatown.

(Provided by the Chinese Consolidated Benevolent Associa-

On the front page of Section B, you will find a complete schedule of August Moon Festival events in Chinatown.



Lights On, Night Out In Chinatown

Again t Crime began in the early afternoon on August 7 with the arrival of lights and sirens on the corner of Beach and Harrison.

When Boston Police Commissioner Roache emerged from his squad car, it was not to make an arrest but to bestow awards on three community leaders. Jane Leung, director of Youth Essential Services, George Joe, director of the Chinatown/South Cove Neighborhood Council (CNC) and Ralph Yee, resident of Hudson Street, all received a National Night Out Certificate of Appreciation for their contribution to community safety.

Later, at 6 pm, at Mass Pike Towers, neighbors gathered for refreshments and basketball as they shared Crimewatch Information and viewed a selection of colorful posters designed by neighborhood

Jadine Soo Hoo and Sharon Wong were Chinatown's national Night Out poster finalists in the Neighborhood Crime Watch Program's contest that challenged kids to visualize a drug-free, crime-free neighborhood. Fourteen youths contributed to the contest.

> Mass Pike Towers' Neighborhood Crime Watch Program encourages residents to take an active role in combatting the problems of prositution and vandalism they see in the late hours. "We've got a phone tree that can be used to alert people when there's a problem," said Colleen Moynihan, manager of the 200 unit complex on Oak St. "Everyone should know to call 911, and really bombard the police so they know it's not a low priority call."
>
> America's Night Out was sponsored by

> the Boston Police Department, Bureau of Special Operations, the Neighborhood

Continued on Page 7

Ask the Candidates

Asian community activists recently asked Massachusetts gubernatorial candidates to give their opinions on issues of concern to Asian Americans. Democratic candidates Francis Bellotti, Evelyn Murphy, and Republican candidate Steven Pierce responded to the following questionnaire. Democrat candidate John Silber and Republican candidate William Weld had not responded by press time.

1)The state's economic downturn has severely impacted working families of the Commonwealth, especially Asian immigrants and refugees whose English skills are not high. At the same time, many English as a Second Language (ESL) programs and voca-

tional programs have been cut. Waiting lists for programs in Boston's Chinatown number over 2,000. Restaurants are not hiring, and the garment industry has steadily declined. the two sources of income Asians have traditionally sought. What would you do to maintain and/or expand educational services as well as to support those who wish to participate in these programs?

Bellotti: ESL and vocational education

programs are extremely important to continued economic growth. In the long run, these programs pay for themselves because graduates of these programs become productive taxpayers. Funding

Continued on Page 2

Candidates

Continued from Page 1 these programs will be a priority of my administration.

Murphy: Before answering the specific questions you have posed, I would like to set forth some general principles which guide me in addressing the issues raised by your questions. I am the only candidate for governor who- from announcement day forward- has talked about bringing people together. I want to usher in an Era of Inclusion because it is morally right and economically sensible. In order to grow in Massachusetts, we need every citizen well-educated, self-sufficient and contributing to the overall prosperity of

It is also unquestionable that the money spent helping people become selfsufficient taxpayers is an investment which benefits the individual and the state. My answers to your questions are consistent with these basic precepts.

I have stated that I will not tolerate further cuts in direct services. Therefore, I will maintain needed ESL instruction and training, and, if possible, expand services to increase the number of Asian immigrants who are able to become selfsufficient and contribute to their maximum potential.

Pierce: It is very difficult for many immigrants to secure work and therefore, adequate housing in a foreign country where initially the language barrier seems insurmountable. It is important that the government help these newcomers in order that they may become productive citizens of our state. I strongly support ESL instruction which is transitional in nature. It is important that this instruction and/or other services are used to help filter recent immigrants into the

2. Affordable childcare is a necessary service for the working poor, AFDC mothers and refugees involved in training programs. However, because of fiscal constraints, the Department of Social Services (DSS) cut 20 percent of the subsidized slots for the working poor and replaced these with voucher slots for Employment and Training (ET) participants. Consequently, parents of working poor families are faced with leaving jobs or leaving their children unattended. Do you support DSS' approach to the budget crunch? If not, what differing approach(es) would you implement?

Bellotti: Lack of affordable daycare is a major problem for many working families. I will provide incentives for employers to contribute either space or money for daycare programs. I also think that our public schools need to be open longer hours, both to improve our children's education and to allow parents to keep their jobs.

urpny: Agam, red slots is counter-productive. As Secretary of Economic Affairs, I have started the corporate childcare program, greatly increasing the number of businesses helping with childcare. In the Lieutenant Governor's office, I worked with hospitals and educational institutions to increase childcare programs.

As Governor, I will have a member of my staff responsible for coordinating and increasing the availability of affordable childcare. In addition to state funds, I will look to private funding and federal funding to provide sufficient childcare so that the working poor can work and ET participants can complete training and enter the work force.

Pierce: With the severe fiscal crisis that our state currently faces, there have been drastic cuts in many, many service areas. DSS has been one of the agencies hardest hit. I strongly support and am sympathetic towards those people who wish to work and are forced to stay at home due to a lack of adequate child care. I believe that sources of funding for child care need to be expanded. These sources are both public and private. I have proposed a bill known as the Day Care Incentive Bill. This bill provides tax incentives to corporations which share the dependent care costs of their employees by offering dependent care assistance programs as benefits.

The private sector also has an obligation to improving the child care system. Businesses should allow more flex time, job sharing, and other benefits which would alleviate the pressures of working parents. Finally, as I have said in the past, AFDC and the entire welfare system is crying out for reform. I have offered numerous ideas for this reform and as part of my continuing concern for the most needy of this state, I will continue to do so in the future.

3. The lack of affordable housing has contributed to a growing number of poor (but healthy) people in the ranks of the homeless. Many Asian newcomers have avoided joining the homeless by living in apartments with two or more families and/or renting cheap units which do not comply with health and safety codes. What are your strategies for expanding the base of affordable housing?

Bellotti: I will use a portion of the state's pension investment to finance affordable housing. If housing prices continue to tumble, I will also consider using those funds to purchase unsold and vacant condominiums, and use those units for affordable housing.

Murphy: I have set forth a comprehensive plan for providing affordable hous-ing which includes tapping pension funds as well as other capital sources to provide

\$2.5. billion to construct 25,000 units of afforable housing by the mid-1990s. My plan includes both production of new housing and rehabilitation of existing housing. The affordability of these units will be assured by the enactment of a Real Estate Transfer Tax whose revenues will be used for subsidizing affordable housing. Finally, this housing will be targeted at the following groups:

*First time, low and moderate income home buyers;

*Low and moderate income tenants in private and public housing;

*Homeless families and individuals. Pierce: The best way to ensure that the homeless have access to permanent, affordable housing is to ensure economy provides permanent, good-paying jobs. Having said that, however, there are those who are homeless now, or those who are in immediate danger of becoming homeless. These people must have access to decent housing. I am pleased with changes in the rental subsidy program which places a high priority on the homeless persons and families, and last year I supported the moratorium on SRO (single room occupancy) conversion and demolition. Preserving SRO housing stock, encouraging more tenant-landlord mediation, and targeting the homeless for assistance programs will be among my

top housing priorities.

4. There is a growing state and national movement to make English the official language. Most Asians view the "English Only" movement as an attempt to do away with bilingual education, ESL and other support services for ethnic/linguistic minorities. Would you support "English Plus" which would officially recognize the diversity of the Commonwealth as a strength?

Bellotti: I do not approve of the movement to make English the official language of the Commonwealth, and I strongly support bilingual education and ESL programs. Those programs are essential if immigrants are to enter the economic mainstream.

Murphy: As mentioned above, I support ESL as well as other support for linguistic minorities. The "English Only" movement is completely in opposition to the respect for differences and the ability to use all of our talents which I intend to further. English Plus would be consistent with the concept of inclusion which I ad-

Pierce: I am against all efforts to make English the state's official language. I do however believe that all immigrants should learn the language of their new country. This applies to all immigrants, whether they are from the Pacific rim, Europe, South America, or any part of the world. It is critical to the success of our society and its strength as a unified nation that there be a common language among the people. It is for this reason that

I support ESL classes.
5.In addition to "English Only," there has been a number of physical and other attacks on people of Asian ancestry in Massachusetts and elsewhere. The Asian community is increasingly concerned about the return of virulent anti-Asian sentiments, reminiscent of the past. If you agree, how would you address the problem?

Bellotti: As Attorney General, I helped write Massachusetts' Civil Rights Law, and I vigorously enforced that law. As governor, I will not tolerate violence against any ethnic group, and fully sup-

Continued on Page 4

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Candidates

Continued from Page 4

port the Hate Crimes bill.

Murphy: It is the job of a leader to set a moral/example. As Governor, I will personally/decry acts of intolerance and come to the support of groups who are under attack. I support the Anti-Hate Crimes Bill which would keep track of such incidents. In addition, in a society as diverse as ours, our education system must address issues of tolerance. Most importantly, our teachers must represent the cultural diversity of our society even in school systems where there is not such diversity, so that all of our children are introduced to role models who reflect the diversity of the world in which they grow

Pierce: Violence is loathsome in any situation, and particularly when it is leveled against a person on the basis of their race. I believe that violence against an ethnic group is a blatant violation of their civil rights. Violent actions against minorities should not be tolerated. To this end, I supported the bill in the House relating to the reporting of hate crimes. This bill would require the state to compile statistics on the number of violent crimes directed against minorities. In this way, we will be able to identify which communities have been hardest hit, and determine how pervasive the problems is. With this knowledge, we can begin to develop solid, positive solutions to the problems faced by our minority groups.

6. The state's fiscal crisis requires increased taxes, reduction in services, or a combination of both. What is your approach to solving the crisis? If service reduction is one of your strategies, what are your priority areas for reducing, maintaining and expanding ser-

Bellotti: I will focus consolidating administrative functions, and I am convinced that substantial savings can be achieved without cutting services. For example, the state spends \$200 million a year to run eight data centers. Private companies have achieved savings of 20 to 40 percent by consolidating into one large data center. If we did the same, that would yield about \$40 to 80 million that we can invest in programs that will improve our economy, such as ESL and affordable housing.

Murphy: Now that a tax package has

passed, we must plan to live within the revenues we will have. I will work to preserve direct services while continuing to find savings within the bureaucracy. I will ask every manager to find savings of 10 percent per year without reducing direct services. I will work to eliminate unnecessary regulation. I have committed to increases of \$250 million per year for public education.

Pierce: The time for resolving the fiscal crisis is long overdue. But as a result of the inaction over the last two years, final resolution will not happen overnight. A top to bottom streamlining of state government will be necessaryin the fiscal years 1991 and 1992 budgets. Streamlining and restructuring state governemnt can only be accomplished by restoring the people's confidence in our government.

State government must also create a climate where business feels welcome and is encouraged. Striking down the largest tax hike in state history would do much in that effort. The sales tax increase of nearly 600 businesses is a death warrant for the Massachusetts economy. To attract new business and industry we must offer incentives, not road blocks. I propose we offer businesses deferred tax credits on investments and research and development. We must assist troubled industries by offering alternatives which help not only businesses but society as a whole as well. Overall, a complete top to bottom streamlining of state government is essential if we are to become efficient and cost-effective and on the road back to fiscal solvency.

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Asian Bookviews

Ho Says No To Status Quo

by Ed McInnis

It's summertime and the readin' is easy. But soon new books will fall like ripe autumn fruit. A few of the new books due out are:

Reimaging America: The Arts of Social Change

Edited by Mark O'Brien and Craig Little

New Society Publishers,

A brilliant essay by Fred Weihan Ho, formerly of Boston's Asian American Resource Workshop, highlights this collection focusing on how art can help inspire social justice and political reform. Ho's piece details the formidable obstacles minority artists must overcome to get their work noticed. A beautilitarian effort.

The City In Which I Love

by Li-Young Lee

BOA Publishers, \$9 paper; \$18 cloth

A slim tome of poems, many about Lee's deceased father, a one-time political prisoner who escaped from Indonesia with his family. In one poem, Lee talks about his father's strong influence: "Because my father's shoulders/ ached from the pulling of oars, my life now moves/ with a powerful back-and-forth rhythm:/ nostalgia, speculation."

Living and Cooking Vietnamese:

An American Woman's Experience

by Paula Tran

Corona (Taylor Publishing, dist.) \$10.95

The author is an American professor of English married to a Vietnamese man in Texas. In learning to live and cook within her new Vietnamese family, she

penned this flavorful book, recounting moments both bitter and sweet. She also offers over 80 recipes from Vietnamese cuisine adapted to American kitchens, including lemon beef salad and shrimp rolls. A book to relish.

And for the child, from mild to wild, children's book due this fall:

The Magic Boat by Demi

Henry Holt Publishers, \$15.95

The low-down rotten Emperor Ying steal a magic boat and the young high-minded Chang sets out to rescue it. (ages 4 to 7)

A Lion for the King by Meryl Doney, illustrated by Cha Li

Lion Publishers, \$11.95

In this Chinese skywinding fable, three stargazers and their helper follow the progress of new 'royal stars.' (ages 8 to 12)

new 'royal stars.' (ages 8 to 12)

The Tale of the Mandarin

Ducks

by Katherine Paterson, illustrated by Leo and Diane

Dillon

Lodestar/Dutton Publishers \$14.95

An 18th century Japanese folk story about a hoggish lord and a noble drake. Ages 5 to 8.

Forbidden City
by William Bell

Bantam/Starfire \$14.95

A boy finds himself in Tiananmen Square during the June, 1989 government crackdown on student demonstrators. Ages 12 and up.

See page 6 for more Asian Bookviews.

The next issue of Sampan will be published on Sept. 7, 1990.
Press releases and advertisements

Press releases and advertisements which require translation, typesetting or artwork are accepted up to Fri., August 31, 1990 at 5 p.m.

Camera-ready advertisements are accepted up to Mon., Sept. 3, at 5 p.m.

Thanks to Gerald Heng and Shauna Lo for help with production on this issue.

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and Public Authorities Legal Notice of Public Hearings On Minority and Women Business Enterprise Programs Legal Notice Massachusetts Commission Against Discrimination

The Commonwealth of Massachusetts

The Massachusetts Commission Against Discrimination will conduct a series of public hearings regarding Minority and Women Business Enterprise procurement program for contracting with agencies of the Commonwealth of Massachusetts and the Public Authorities. the entire range of contracts and procurement with Commonwealth agencies and Public authorities will be addressed, including construction, consultants, professional and other services, maintenance, repair, parts, materials, goods, and supplies. The purpose of the public hearings will be to examine whether evidence of discrimination and its impact on participation opportunities for minority- and women-owned businesses. Pursuant to the United States Supreme Court decision in the case of City of Richmond, Va. v. J.A. Croson Co., the Commonwealth and the Public Authorities must periodically update the findings upon which their Minority and Women Business Enterprise procurement programs are based and modify the programs to comport with those updated findings.

The Massachusetts Commission Against Discrimination invites and encourages broad public participation in this process of public hearings. All persons are invited to attend and comment at any of the six public hearings, which will held as follows:

Wednesday, August 22, 1990, 1:00 pm — 5:00 pm, Gardner Auditorium, State House, Boston, MA; Wednesday, August 29, 1990, 1:00 pm — 5:00 pm., Amphitheatre 2, University of Massachusetts Medical School, 55 Lake Avenue, Worcester, MA; Monday, September 10, 1990, 4:00 pm — 7:00 pm Upper Neivens Hall, Town Hall (Memoria! Hall), corner of Concord and Union Streets, Framingham, MA; Wednesday, September 12, 1990, 4:00 pm — 9:00 pm, Room 200, Roxbury Community College, 1234 Columbus Avenue, Roxbury (Boston). MA; Wednesday, September 19, 1990, 1:00 p.m. — 5:00 p.m., Building 2 Auditorium (Scibelli Hall), Springfield Technical Community College, One Armory Square, Springfield, MA; Wednesday, September 26, 1990, 1:00 pm — 5:00 pm, Council Chambers, City Hall, 133 Williams Street, New Bedford, MA

Persons planning to give oral testimony are urged to provide a written summary thereof at or before the hearing, and to make scheduling arrangements to testify by calling Douglas Krabbenhoft at the Executive Office for Administration and Finance at (617) 727-2040. The hearings will continue until persons present who wish to testify have completed their testimony. Interested persons who are unable to attend a hearing are welcome to submit written comments by October 12, 1990 to Donald Ng. Massachusetts Commission Against Discrimination, One Ashburton Place, Boston. MA 02108. Kathleen Allen, Frederick Hurst, Alex Rodriguez, Commissioners.



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Woman Takes Knife Into Her Own Hands

by Jewet Chin

The Butcher's Wife by Li Ang (translated by Howard Goldblatt and Ellen Yeung) **Boston: Beacon Press, 1990**

Li Ang's The Butcher's Wife is a chilling fictional account of one woman's struggle to survive in a traditional society in which women are economically dependent and must live under the rule of their husbands, fathers, or other male relatives.

The author based her novel on a real case involving a woman who murdered her husband in Shanghai, China, in the 1930s. The author makes clear the fact that in traditional Chinese society, the only reason a woman murders her husband is because she is having an extramarital affair and desires to be with her lover.

The Butcher's Wife details the

miseries suffered by Chen Lin Shui and the events that lead her to kill him. The story takes place in Lucheng, a small seacoast town in central Taiwan and rich in old Chinese traditions.

The protagonist, Chen Lin Shi, is a woman in her twenties. Lin Shi's life has been plagued by early personal tragedies made worse by an uncle's domination. She was nine when her father died from tuberculosis. He had owned some property but had sold it in order to pay for his medical expenses. Thus, he left a widow and a nine year-old child without a home. Lin Shi's uncle, fearing that her mother may re-marry, decided to dispossess the family home from her. Lin Shi and her mother were forced to roam the streets and do odd jobs as a means of economic survival. When Lin Shi was thirteen, her mother had an affair with a soldier. Not

much was known about what really happened to her, but Lin Shi never saw her mother again. All that remained was her mother's fateful legacy as an "adulteress."

Following her mother's "death," Lin Shi returned to live in the family home with her uncle and aunt. She grew up to be a tall, skinny, flat-chested girl. Her uncle arranged for her marriage to Chin Jiangshui, a forty year-old butcher.

Chen Jiangshui had remained unmarried because no family in Chencuo allowed their daughters

to marry him. He was a short, stocky man with small beady eyes. He drank, gambled, and visited women in Chencuo's back streets. He continued to do so after his marriage to Lin Shi. Chen Jiangshui enjoyed himself by yelling and physically beating Lin Shi. Whenever they made love, he would force himself upon her, leaving her with bruises over most of her face and body.

Auntie Ah-Wang was Lin Shi's neighbor, and in the story that unfolds like a nightmare, one of those apologists for Chen

Jiangshui's brutal attacks. Like Lin Shi, she was also a victim of a traditional society. Aunti Ahwang and her gossiping friends who met daily when they did the laundry, saw the beaten Lin Shi, but were blind to her agony, believing that she was lucky to have married a man who could support her. They ignored her cries and said her bruises were a result of her own clumsiness.

Eventually, Lin Shi felt that she could no longer suffer from Chen Jiangshui's physical and mental cruelty. But when Chen Jiangshui found out that Lin Shi wanted to make her own living, he was furious with her. He felt that he provided well enough.

He forced her to go to the slaughterhouse with him to see him slaughter pigs. Once she saw how he used the knife he brought home every day, she discovered a way out of her misery. One day when Chen Jiangshui was fast asleep, Lin Shi took his knife and dismembered his body. She was just about to dispose of his body when Auntie Ah-wang saw her and reported the incident to the

Although Lin Shi murdered her husband in order to revenge her misery, no one sympahtized with her. Local gossips and society saw her as a promiscuous woman. Even though there was no proof of her infidelity, she still had to abide by the values of

Continued on Page 7

Town of Brookline Housing Rehabilitation Specialist

The Town Rehabilitation Office is seeking applicants for a rehabilitation specialist to conduct housing inspections, prepare work write-ups and supervise contractual work on Federal, State and local housing rehab programs. Previous experience in housing rehabilitation programs, rehab construction methods and knowledge of all appropriate state and local codes are required. Good analytical, communications and human relations skills are important. Salary: \$29,522.00.

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August 17, 1990

Crime Watch

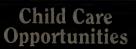
Continued from Page 1

Crime Watch Program and Boston area businesses. Boston residents were encouraged to turn on porch or window lights and leave them on until 10 pm when a U.S. Air Force satellite would take a photo of the effort to light up the neighborhoods.

The Butcher's Wife

Continued from Page 6 traditional Chinese society. In the words of Auntie Ah-wang, "It was her cruel fate, that's what it was. The mother got into trouble, and since theirs was a family short on luck, the daughter wound up committing murder for the same reason. It is was in the cards, I tell you, it was divine retribution!'

This is a well-told, fast paced story with a message that includes not only the more obvious feminist one, but also touches on those issues common to all persons. While the story itself is grim, details of place and character are delightful to read. This one shouldn't be missed. (Jewel Chin is an ESL teacher in the Boston Public Schools.)



John Hancock, a financial services leader, will be opening a new Child Care facility in November 1990 at its home office in Boston, MA. The center will eventually provide high quality care for 200 children in all age groups from 8 weeks to Kindergarten. The following represent special, new opportunities for Child Care professionals committed to excellence.

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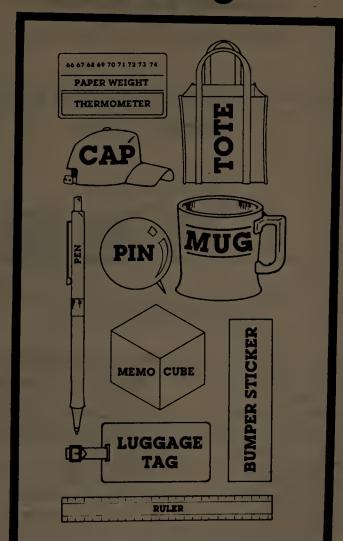
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Amerasian Faces Searching for Hope



Amerasians in Ho Chi Minh City, 1989. Photo/Hien Duc Tran

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Photographer Hien Duc Tran's subject- the haunting faces of Amerasian children, those youths born of Vietnamese mothers and American soldiersis one he probes with deep, questioning compassion in his exhibit of Amerasians living in Dorchester and Ho Chi Minh

Titled "Ngoc I Was and Pearl I Am," the exhibit will run through August at the Grand Hall of the Boston Public Library in Copley Square. The exhibit, sponsored by the William Joiner Center for the Study of War and Social Consequences at the UMass/Boston, is first in a series of projects documenting the lives of younger Southeast Asians. In the fall, an oral history of Amerasian experiences in Boston titled New Roots and Voices will be published.

Vietnamese born Tran, an award winning photographer who works for the Cape Cod Times, returned to Vietnam earlier in the year as an interpreter for returning American veterans. While home, he felt driven to explore the lives of these children, known by the damning Vietnamese phrase as "bui doi," or the "children of the dust." His exhibit is composed of both the Amerasian children living in Vietnam and waiting permission to come to the United States through the 1987 Homecoming Act, and Amerasians who have recently settled in Dorchester, Mass.

For Tran, photographing these children has been a spiritual journey, marked by his

questions of moral and artistic integrity. Under each portrait, Tran includes his own written exploration of the photograph's significance. The text does not identify the photograph or explain it, but attempts to probe beyond it. In one black and white portrait of a boy with a small set of firecrackers, Tran meditates, "A face here so selfconsciously American could not be American for native Americans do have this distance from themselves this photo displays, that reflection. . .

Tran's intention, as he puts it, is to capture these children's "poetry of hope," a hope they carry from Vietnam to the United States in search of acceptance, and often, sadly, those fathers many of them have never seen. As Tran writes, "I have felt a terrible beauty breaking forth for which I must personally record . . .here I have come to appreciate the bravery of these children who have survived so much, now, finally surviving even their dreams themselves."

Faces of expectation, faces of re -jection and hope, faces in search of a home are what Tran has revealed in this moving exhibit. And because they explain so much about these children's particular hopes and losses, they are in a sense, a welcome for thousands of Amerasians who will live among us, who have every right to the fruits of this country.

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August 24 to 26: Trip to Niagra Falls Sponsored by the U.S./China Friendship Association, trip costs \$50. Call Candy Belcher at 395-2714 or the U.S. China Friendship Association at 491-0577.

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Deadline Sept. 5 to register for FAll Trip to Pennsylvania Dutch Country Sponsored by Boston Chinatown Post 328, American Legion. For more information, call Dave or Dotty Ching at 489-1144 or 377-6677. Forty to forty-five people can be booked. Sign up early.

Sept. 25: English Plus Education Program At the Quincy School Auditorium. For more information, call Vivian Lee at 726-6200, x-5223

To promote health awareness among parents of young children, the South Cove Community Health Center and the August Moon Committee are sponsoring a "Healthy Children Contest." The contest will be held in two parts: the first at the health center and the second at the August Moon Festival on August 19, 1990.

The first part- Health Assessment and Education - will be held at the health center where health center staff will register participants, make assessments about the child's health and development, and give health education tips for parents. Appointments for the first part will be available 9:30 am to 12 pm. 1:30 pm on Tuesdays and

Thursdays July 24 through August 9, 1990. In addition, appointments can be made on July 23 from 1:30 pm to 4:30 pm. Parents must bring a 3 1/2 -5" photo of the child to registration.

The second part of the contest will take place at the August Moon Festival. The child must be present at the festival to be seen by a panel of community judges who will make the final decision. The results will be announced at the end of the festival with first, second, and third place prizes in each age category: one to 2 year old, two to three year olds, and three to four year olds. There will be a special category for special children.

Executive Director

The Berkshire County Regional Housing Authority seeks qualified applicants for the position of Executive Director. The Director will be responsible for general supervision of all Authority programs including housing services, housing search, housing development and modernization, and management of Authority properties.

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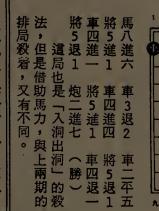
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MID-AUTUMN FESTIVAL

月圓花好

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計

市價單位半數租予機構使用

以穩定該等單位的長期租約。C租給機構使用,如紐英崙醫院,

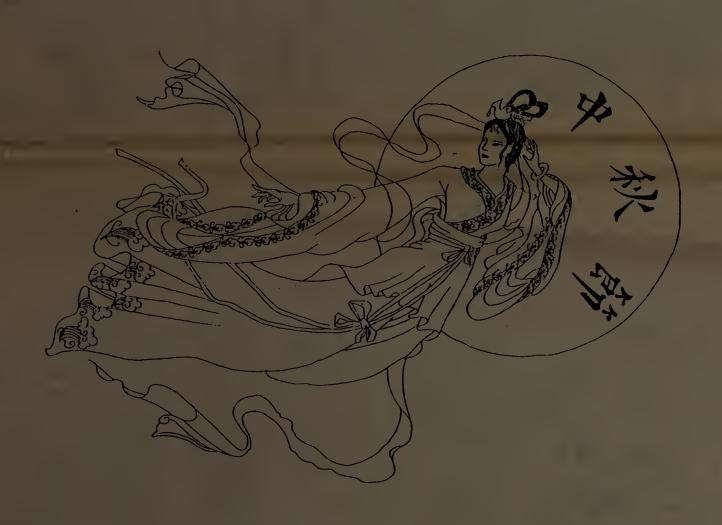
BEST WISHES FOR A HAPPY AUGUST MOON



MAYOR RAYMOND L. FLYNN

月下起舞弄清影中秋歡為滿人間

Wishing the Asian
Community A Joyous August
Moon



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爲了這個疑慮,我特別去拜訪一旦又不是選在農曆八月十五日。

Vol. XVIII, No. 20

為了這個疑慮,我特別去拜訪一位資深又懂華埠掌故的僑領,他 一种活動的夏天,撥款在波市公 一戶外活動的夏天,撥款在波市公 一戶外活動的夏天,撥款在波市公

August 17, 1990

* Students Are Writers at Prime Computer

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* Chinatown Turns the Light on Crime

* Story of the Mooncake Recalls Lights, Magic, and Revolution

See these stories and more in the English section

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A Bundle of Laundry Notes

From Go Back to Where You Come From, a novel in progress

by Li-Min Mo

Old Wing passed away one night in January, 1966. We knew little of the old man who had started the laundromat. He had come with other men from Southern China looking for gold. He was a hard working, little talk man.

When mother cleaned up his stuff in the back room of the shop, she found a big bundle of notes, ink brush strokes. One night she untied them and tried to decipher what they were about.

A bundle of thoughts had been brushed onto laundry tags. They were colorful strips of paper that Old Wing used to label his hand washed and ironed customer's laundry. Now some of them had turned yellow on their edges. To me they were light coming through his dark, tired, lonesome hours. The paper was thin and long, like prayer notes, or small restaurant menus of house specials. Strokes of ink dashed quicky as if he was seizing the fleeting moments, aroused suddenly by an image. These were fragile remains of a man who had strayed into a foreign land, at times hostile, cruel, cold, indifferent, racist, and uncaring of who he was and his heritage. He had no one to turn to; even the land here was full of spirits that he did not know.

During the years we were with him he had tried, in vain, to locate his family in Southwestern China. And finally he received a note that his village had been completely decimated. All that was left of it was a barren hill. The people who used

to live there must have escaped to other parts of China.

To us, Old Wing had not shown grief when he heard about that. But his health deteriorated. A well of sorrow beyond tears had swallowed him. With each passing day he just sat up in his bed and waited for the ancient Wing spirits to take him home. He died in his sleep. Young Wing thought it was a heart attack.

I asked my mother and Young Wing if I may take those notes and study them.

I was fond of calligraphy. No one in the Wing family had any objection, so they gave me a box that contained several pictures of the old man taken at different stages in his life and one small picture of him with his wife and child, a picture taken just before he took off to America.

I called his notes Strokes of Flight. They were meant for those whom he missed and loved. I was sure he was a talkative guy until he had to face so many decades of silence. He finally decided words are useless for his heart and soul. Yet the brush strokes were spilled out not for his own comfort, but for those who were still waiting and hoping that his words had not died. Eight thousand miles away there may be one person still wishing to know his well-being.

Like trying to find a lost pigment on an old painting, I stayed up late through the night pouring my inventiveness over his notes. Bundles of unfinished life un-

Continued on Page 5

August Moon Festival-Light, Magic, Revolution

by Gerald Heng

To Chinese people everywhere, our five thousand year old civilization holds for time immemorial the celebration of the Mooncake Festival of the Mid-Autumn Moon. During this time of year, approximately on the fifteenth day of the eighthmonth of the Chinese lunar calendar year, the moon over China is at its brightest and most brilliantly glowing.

On this night, a grand festival is made of offerings to the Goddess and her legions of the moon. They receive mooncakes, fruits, sweet-meats and all things wonderful from the dinner table in the midst of fluttering lanterns-- animals, automobiles, airplanes made of bamboo and wire papered over in rainbow colors that flicker and glow when held high on house pillars or nearby trees.

To the Chinese children, this is their Lantern Festival, for many friendships are made during the night of lights, when new friends dare tread together to those previously dark places now lit by lanterns and a full moon. If by chance they meet a phantom of the night in this delightful time of lights, it's time to ask what legends presage the celebration of a worldwide community of Chinese people

Legendary Tales of the Unexpected Long before the Gregorian Calendar was in vogue at the time of wizards and dragons, around 2000 B.C., there ruled in Imperial China, an emperor, Son of Heaven and Lord of Ten Thousand Years, who had a peculiar talent for sensing by sight alone the phenomenon we now call "earth-warming." One fine summer afternoon, while listening to one of his imperial concubines playing the Pi-

Pa (a pear shaped mandolin), and gazing toward his Summer Palace Gazebo, he saw ten suns overlapping each other, creating sharp rays never seen before. Ever conscious of his role as protector of the community, he feared the overpowering suns would scorch the people, dry up wells, rice paddies, lakes and seas. The earth, he dreaded, would overheat and burn to its horrific conclusion.

What was to be done? Quickly he summoned his imperial presence, General Hou Yih, an officer guardsman of the imperial household guards, who distinguished himself as his Lord Protector by having been a very skilled archer of tremendous strength. When he was told of the ten overlapping suns burning brightly at noon and threatening to scorch all on earth, he immediately shot nine arrows aimed at nine suns across the sky. They were reported to be on target, and by the evening, only one sun was going down over the meadows. Earthwarming was no longer a threat to life, limb, and agriculture.

His imperial majesty and his consort, the Empress, were impressed. Soon, the Goddess of the Western Heavenly Realm heard of General Hou's giant leap for mankind. She commissioned him to be architect and imperial builder of a multi-colored rainbow palace from her imperial collections of Jade, a gem stone valued highly by the Chinese Imperial Dynasties and henceforth by Chinese people everywhere.

Naturally, as a General, he was able to marshall the sinews of armed men for the building project. The Palace was so well

Continued on Page 3

August Moon Festival

At Stage One: Beach St. and Harrison Ave.

12 to 12:05: Lion Dance, Welcome by Chairman

12:05 to 12:10: Greetings from Mayor Raymond L. Flynn

12:15 to 12:30: Kung Fu Demonstration, Eastern U.S. Kung Fed. N.E. Region

12:40 to 1:15: Contemporary Cantonese Music, Contempo-Band

1:20 to 1:40: Kung Fu Demonstration, Wah Lum Kung Fu Academy

1:45 to 2:00: Chinese Folk Dance, American Chinese Art Society

2:05 to 2:50: Contemporary Chinese Songs, Boston Chinese Evangelical Church

3:00 to 3:15: Ronald McDonald's Magic Show

3:20 to 3:35: Healthy Children Award, South Cove Community Health Center

3:40 to 4:05: Kwong Kow Students' Performance and Raffle Drawing, Kwong Kow Chinese School

4:10 to 4:35: Classical Chinese Dance, Friends Performing Groups

4:40 to 5:00: GBCCA Chinese Music Ensemble, Greater Boston Chinese Cultural Association

Stage Two: Under Chinatown Gate

12:15: Kung Fu Demonstration, Chinese Wu Shu Research Institute

12:45 to 1:15: Christian Music, Split Second

1:30 to 4:00: Kew Sing Music Group

4:15 to 5:00: Music, Phantom Rickshaw

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Magic and Revolution

Continued from Page 1 built and so appropriate as a Fortress that Her imperial majesty felt that it would be a tragedy that a man so gifted should die a premature death, either in battle or by accident. Therefore, she decided to confer eternal life on him by offering as a reward the "Elixir of Immortality-Life Eternal" in the form of the "Pill of Life Eternally" on the singular condition that he was not to swallow it until a full year of prayerful contemplations and fasting at a local monastery. He took it home, but busy with imperial duties, he had it hidden in a secret place without telling his wife Lady O-Chang about the potent power of this Pill. While away on one of his imperial missions, Lady O-Chang accidentally found the pill in its secret hiding place and swallowed it.

Lo and Behold! She was airborne within seconds and bound for eternal banishment to the full brilliant moon above to complement the divine natural beauty of the moon with her own beautiful attributes of form and substance. As she was soaring like an eagle at full flight, contrary to the earthly laws of gravity, General Hou saw this totally unexpected turn of events and took up arms in hot pursuit.

However, as if by divine intervention, typhoon winds swept and turned him back to earth. His was the earth and all therein to cherish and love till the end of his days! Lady O-Chang, on the other hand, became the divinely beautiful Moon Goddess, whose celestial realm was the Moon and stars that twinkle like a thousand points of light in a heavenly dance, fluttering, flickering, to and fro across the skies at night, delighting one and all, especially during this season of the mid-Autumn Moon, when the celestial Goddess of the moon makes her appearance at the offerings put forward

by earth people!

Children are especially requested at these prayerful offering to quietly concentrate, for deep thought and clear minds do sometimes render the unexpected sighting of this phantom goddess of the night. For some five thousand years now, during this Festival of the Moon Goddess, Chinese elders repeat this epic legend of magic for the children and to all who would listen of how, why, and when this Festive Day and Night is celebrated. Lady O-Chang has reached the status of immortality in the form and substance of the Goddess, as lovely as she ever was while here on earth.



The Story of the Mooncake

The Mooncake is made of wheat flour as an outer skin and stuffed with different fillings. With different molds of varied designs these cakes are impressed and baked to a dark brown degree, then further embellished with a batter of eggs on the top of the molded cake. Each cake makes a statement or symbolizes something. The rounded form is that of the moon and the mold design can be anything from the Moon Goddess Lady O-Chang to the successful Mandarin in imperial robes of office, or the traditional symbol of family life of the dragon and the phoenix in Chinese mythology.

As time went by, this festival became a season for making statements of one's

standing in the community and in a critical moment of Chinese historical development, the mooncake was the vehicle for a native brewed Chinese Revolution to which Chairman Mao and General Chiang Kai-Shek both referred to in their writings. It has been said that you can defeat the armies of China, but you can never conquer her, for the people of the Han will eventually absorb you totally.

The native Chinese Han people, who never accepted their subjugation, schemed for the overthrow of foreign yokes that pretended to rule China as Chinese Emperors. During the Yuan Dynasty (of the Mongol House of the Khan lineage) in 1368 A.D. all Chinese households were obliged by laws and commands of the Yuan Emperor to clothe, feed, and house Mongolians regardless of their ranks, a terrible burden to the already impoverished Chinese.

The native brew of the Chinese Tea Party in 1368 was fully steaming when the bakeries of China were secretly informed that on this mid-August of the Autumn Moon, occurring on the eighth month of the Lunar Calendar year, 1368, a general revolutionary uprising would start henceforth with the execution in each household of the Mongol foreigner residing unlawfully in the Chinese home.

Because most media vehicles were within the absolute control of the Mongol Ruler and his legions, the bakers were told to slip into their mooncake fillings a small piece of paper bearing the bold message of the Revolutionary Committee that the uprising would begin after prayerful offerings.

The families feasting on the cakes would see the small piece of papers immediately, scoop it up to read like a tale on a fortune cookie, except this was the bomb-cake of the revolution! That night saw the massacre of the Mongols and presaged the successful overthrow of the

Yuan Dynasty, the third-last reigning house of China. Today, the tale of the unexpected use of the mooncake still inspires millions of Chinese and non-Chinese who value the rights of freedom, and whose deep devotion incited them to ingenious means against great odds of success.

Come this August 19, 1990 of the Gregorian Calendar (or Oct. 3, according to the Chinese calendar), the Mooncake and Goddess Celebration will, as tradition demands, be one of freedom on earth and an aspiration toward celestial delights above. As seen in the legends, these goals are not mutually exclusive. Aren't the Chinese people in their lantern designs and the moldings of cakes, aspiring to things celestial, brightening up the night skies by the twinkling thousand points of light? And, what if by chance, one in a million were to see the Goddess herself in full domination of her realm?



State of the Art Mooncake

In this day and age, even mooncakes have undergone state of the art improvements. The fillings are now as upscale as: l)Double-eggs lian rong (lotus paste made from lotus seeds), 2)Dou-Sha

Continued on Page 5

Attention: First-Time Homebuyers!

If you're in the market for a home and are a "Priority Borrower":

- a minority household;
- a Vietnam Era veteran;
- a lower-income household; or
- a physically disabled person;

you may qualify for a new round of MHFA low-interest mortgages. In late September MHFA plans to set aside approximately \$44 million in mortgage funds for six months to give you the opportunity to take advantagof the current real estate market and buy your first home.

MHFA's mortgage loan programs offer the following benefits:

- * Interest rates that are generally one to two percent less than conventional rates
- * 26-30 year fixed rates
- * 5 percent downpayments
- * flexible underwriting ratios

Additional funds are expected to be made available through MHFA's General Lending, New Construction, Acquisition Set-Aside and Neighborhood Rehabilitation Programs at the same time on a first-come, first-served basis to borrowers who meet MHFA's general eligibility requirements.

To qualify you must be a first time homeowner. A first time buyer is defined as someone who has not had an ownership interest in a principal residence in the past three years. Federally targeted areas in which you do not have to be a first-time buyer are Boston, Chelsea, Everett, Fall River, Lawrence, Lynn, North Adams and Somerville.

You also must meet income, home purchase price and credit guidelines.

To apply, you must have either an Accepted Offer to Purchase or an Executed Purchase and Sales Agreement.

However, participating lenders will not accept applications until the mortgage funds become available. Watch for announcements about the availability of our mortgage funds on major TV and radio stations as well as newspapers across the state.

For details on MHFA's home ownership programs contact:

Massachusetts Housing Finance Agency
Office of Single Family Programs
50 Milk Street, 8th floor
Boston, MA 02109

(617) 451-2766 TDD (617) 451-3650

Please Note This Program Change:

Under current federal law, beginning with loans closed on or after January 1, 1991, homebuyers who sell their house within ten years may have to pay back some or all of the savings they have received as a result of the lower interest rate. mortgage. The amount of money "recaptured" is not expected to exceed one half of the amount of the increase in value of the home and will also depend on the amount the homebuyer's income has increased since purchasing the home. a smaller increase in income would result in a smaller recapture. "Recapture" details have not yet been finalized by the federal government and MHFA will make information available as Washington discloses more details.

WISHING THE ASIAN COMMUNITY A JOYOUS AUGUST MOON FESTIVAL



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中秋歡樂滿人間



几下起舞弄清影

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Boston, Mass.
(Corner of Washington
& Kneeland Streets)

Continued from Page 3

Iblack bean paste), 3) Dou-Rong (yellow bean paste), 4) Chicago Ham Jin-Tui or 'golden trotters' (sweetened paste mixed with Chicago smoked ham.)

Mooncakes made of wheat flour dough for children's delight are molded into shapes of animals, dolls, and mandarın figures resembling Confucius, the Great Chinese sage and teacher. They are made from wooden cast molds that were hand crafted and carved by artisans in China, Taiwan, and Hong Kong. Of these, the Mandarin of Office and Longevity is most popular with ambitious children on the go who want to make an impression. For young children, little piglets in their little rattan cages make the day a prosperous one to watch.

Indeed, there is nothing in Chinese mythology- men, women, animals- that may not be a subject for a wooden mold cast. Furthermore, the modern day lantern light of the Mooncake Festival is now battery operated where previously it was candle-lit. The lanterns, hand-made of cellophane transparent paper, are now crafted in modern day plastic of various colors in run-of-the-mill factories.



Lanterns in radiant glow of the celestial celebration of the Moon Goddess, needless to say, have designs of space ships with pay-loads and research stations, jumbo-jets with big-tops and Star War flying crafts. The ancient designs follow the twelve animals of the Chinese Zodiac: Dragon, Snake, Rabbit, Hen, Cow, etc. Perhaps after all, at the beginning of the end of this twentieth century, the Moon goddess should be at harmonious peace with all she surveys.

Today, whether in China or overseas, where space exploration is considered common, Chinese people in celebration of the Mooncake Festival cannot but

stand in awe of the majesty of her eagle flight from earth to the radiance of the moon, its natural beauty made even

lovelier than was possible here on earth!
And to think that five thousand years ago, a Chinese Emperor thought about earth-warming and the dream of the flight

earth-warming and the dream of the flight to the moon. That dream of flight to the moon was then a shot in a million. It is now the marathon of mankind's great leap forward of a million dreams!

Have a great earthly and celestial celebration of the Moon Festival! May your romances accidental or otherwise be not as candle-lights in the wind, but one sustained by faith in the possible, sometimes the seemingly impossible.

(Gerald Heng is an attorney and frequent

(Gerald Heng is an attorney and frequent contributor to Sampan.)

A Bundle of Laundry Notes

Continued from Page 1 burdened itself. They were written in an old fashioned style, sparing of details of dates, names, or place. 1 ran into many difficulties.

When his old friend, Old Yang, moved in with us, that's when the notes' meaning came to light. He was able to decipher most of the "grass style" brush work of Old Wing. He called the bundle, "Bitter Days."

"I truly share his loneliness. It's like the world has forgotten about you, and you too became just a living mystery. Aiii! What's keeping you alive?" He questioned, and sighed, then stated:

l asked him "Have you stayed in touch with your wife and family in Cuba?" He looked at me a little bit surprised as if I were being a little too personal. "I don't have a wife in China and my mother passed away many years ago in Canton. I have sent cards and some money to my Cuban woman. She's illiterate. Someone wrote to me five years ago that she got remarried and I have not sent anything to her since. Why are you so interested in us

older men's lives? They were very ordinary, uneventful, boring stuff." He sounded a bit defensive as if I was trying to pry open his man's secret. "Not really I just love old Wing's calligraphy, and I love to know about the past, not just lives of men." I said it in earnest.

Old Yang and Young Wing's newly arrived sister-in-law, Mary Fong, gave me an almost exact transliteration of his "grass style" brush strokes. ink of his blood flowed dark and gray in that wild dance of bare symbols. Yet they illuminated my own path. Longing to be heard by my loved ones, wanting to see the decimated hills of home, to smell the wild scent of herbs and coal fire.

Looking back with the gone old laundryman, I come to know my own destiny. To see, to feel, to come to a place of peace.

The first strip I picked out was torn and filled with moth holes:

Grape picking, man moon. Blood of fruit runs deep into my own, vines cut my fingers, my back twisted with pain carries a full basket. Sky naked, blue, hot and silent. They press wine out of these red fruits. Drinks grace the tables I never sit around. I know the taste. Aged like my body. Bitter like my sorrow. Rain, sun, earth, fertilizer and sweat purified. Many hands' labor and then bottled. The more I work here the more bottles appear in my dreams. One day I took off, drunk with new visions.

Some of them had a short phrase or a word or two.

Seattle, rain, greens everywhere. Apple orchard work. Hard, sweet, climb many trees. Pick until my hands turn apple. My eyes see red bobbing. Too many bushels. One big fall. Getting too old for the tree tops. Little money. Long train rides. Many dreams. Try to catch some. Always running away. Still want to be a boy. Foolish thoughts. I sing loud opera with the train whistle through the tunnels.

Weak back, sore, callous hands. No good working man. Gold is deep. Do I have the strength?

Kanwas City. Dust flying. I want to cry. Too flat. No business. One small hand laundry. People not friendly. Call names. Look scary to be here. Chinese man can be in trouble here. One Red man, friendly. Brings his shirts to cousin Pang. We made jokes. 'Yellow man and red man make the white man look more pale, but deadly.' No money or gold here. Just open space. One can see the edge of the world. Bleak. No colors like Seattle. Miss the mountain, trees, ocean.

Aboard the train to New York. Great view opens my heart, see vast America, many spirits, many lost men like me. In the dark, I get scared. More rides, more open country, less heart to go on. Still young. Tired. Twenty years not long to search for gold. If I have magic, I'll turn into a big rock and sit in the bottom of the Grand Canyon. Let the wind, rain, sun, shape me again. This time better fit for this barbaric place. What is a good man, if he cannot stretch his vision beyond the horizon, work hard from sunrise to sunset, build a fortune for offspring?

Oh my family, it's not that I have not tried. Misfortune befalls me. This is the White Men's world. They don't want me to be here, to learn a trade, to own a piece of land. They brought us here to break a strike in California. They tricked us. We thought we were going to Gold Mountain to dig gold. Then the striking workers beat us, killed some, chased us out of town. Maybe I was lucky. Still have a life ahead. But what kind of life? Sometimes I just want to die and go join the dead ones. I hear my ancestor's voice: 'Never take a son's life into your

Continued on Page 7

Happy August Moon

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Boston Water and Sewer Commission 波士頓水務及排水道管理局





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own hand.' One of them is watching me.
One day my luck will change.''

No incense. I use cigarette butts when I pray and share my food with gods. Sometimes no food for the whole day, then I share my saliva with gods. I can beg for cigarettes. Smoking is bad for my cough. When I light one I see my familiar village. Rising smoke. I see my wife, far away, holding our son. I want to tell her not to wait for me and turn into a Watching for Husband Mountain. Go on living for our son.



I used to wake up crying. Men supposed to be mountains, strong, unshakeable, forever. Now I feel the woman's sorrow in my bones. I get weak. And my life is a no-name river.

Chicago, a cousin rides in my car. Old Yang, younger, stronger, happier man. Very happy. We are from the same city, different village. He's rich. Gold watch, nice clothes, shining shoes, gold teeth and Cuban cigars. He runs a business in Florida, and Cuba. He asked me to go. I declined. No more orchard work for me. My cousin from San Francisco just opened a cafe in New York Chinatown. We exchanged addresses. Ten years later he appeared in front of my business. Weaker and lost everything. Never try to tell the future. It's tricky.

Five years I wait at tables, wash the floor, make signs for shops, 'No smoking, drinking or gambling..' I want to open my own business, then I'll send for you. I feel young again. All the years of bitterness

not gone but set aside. If my family joins me. I'll try to live for a long time.

Young Wing just arrived from Philadelphia after he had a big fight with his restaurant owner. He is looking for work as a cook. If he does not find a job, I told him I will share my business with him. Just three rules at home and shop. No drinking. No White women at night. No gambling on the holidays. I am still the oldest son and boss here.

These have been good years. Working for myself. I feel proud. Business is good and we both saved a lot of money. Young Wing wants a beautiful young Hong Kong girl and I want to find you and our son.

Sometimes money can make luck. I have saved so much and now no one can find you. Our old village is just a barren hill. When I heard that news, chills ran in my bones. A sharp dagger thrust in my stomach. Tears all streaking dry. Lightning bolts blinding my vision. Blood turning dark in my veins. No one notices my agony and plight. My Hope, as great as the sun, or rain that nourishes the plants,



had kept me enduring the bummed deal a lowly yellow man had to suffer, vanished. Assaults, physical and mental, I took with not even a grunt or moan. Now this soul wants to rip the sound from everywhere to fill this anguishing torrent with a deafening roar, darkness to take the world and no dawn to rise in the morning. Tonight

this heart is sinking into the abyss. No more dreams. Just the coming and going of weak breaths. No more questions or visions of why this or how come that. The centering force is gone. What's left is a small hope like the faint light of the light house spotted in a storm, in the misty rain. There might be some or one survivor. And that dim light made me write again. Brushing out thoughts that came up when I am alone and awake in the dark nights. Maybe someday one of these grass style brush strokes will fall into the hands of my grandchildren. Then, all will not be lost or forgotten.

My feet have trekked thousands of miles, my eyes have met so many lonely, tired men, angry tough men, weak sickly men and even funny and foolish men. They all want the same thing I want: a home and family.

I tried to translate the essence of his notes and the language difference often exasperated me. What's in Chinese and what's in English made me understand how our languages create a gulf between us. Everything is not lost, just certain sentiments are just not translatable. He wrote, 'Hung duen yee shian'' - Soul annihilated in strange land. English lacks the immediate visceral sense of that emotion.

The more I go through the bundle, the more I become confirmed that I must cross this continent to see that vastness of America. Retracing his steps, I will travel across this continent, looking for what Old Wing has left behind.

(Li-Min Mo is a professional storyteller and artist. She was born in China and has lived in many parts of the world as a child. She has been a teacher for 20 years, and has received awards from local arts councils and grants through the Cultural Education Collaborative. She received Channel 4's "You Gotta have Arts" award.)

New Exhibit Opens

Artist Xiaoping Xie, who is exhibiting his paintings at the Healey Library on the UMass/Boston Harbor campus, is moved to tell stories, he explained. The story behind his series of paintings, dedicated to his recently deceased sister, is one of particular poignancy.

During a party in celebration of her graduation in Canton, as she was reaching to pick a flower growing near the rooftop where the festivity was held, she suddenly slipped and fell to her death.

Xie says he hopes her death was painless, and he believes she must have been happy because she was chasing a beautiful flower. What is difficult for him, thousands of miles from China, was that he could not go home at the time of her death. She died shortly after the June 4th crackdown, when it was unsafe for Chinese students in the United States to return home. Xie's family waited until after her funeral before they told him of her death, knowing that he might put himself in jeopardy if he tried to come home.

For months, Xie was paralyzed with grief and could not paint. When he picked up his brush again, what came forth were expressive depictions of her death, scenes that recaptured the story he heard from his family, and the images that remained in his imagation.

The red flower she went after figures in many of the scenes, painted in round, full shapes,

Continued on Page 10

余達明律師

Paul M. Yee



Attorney At Law

52 Temple Place, Fourth Floor Boston, Massachusetts 02111 Tel: (617) 426-4411

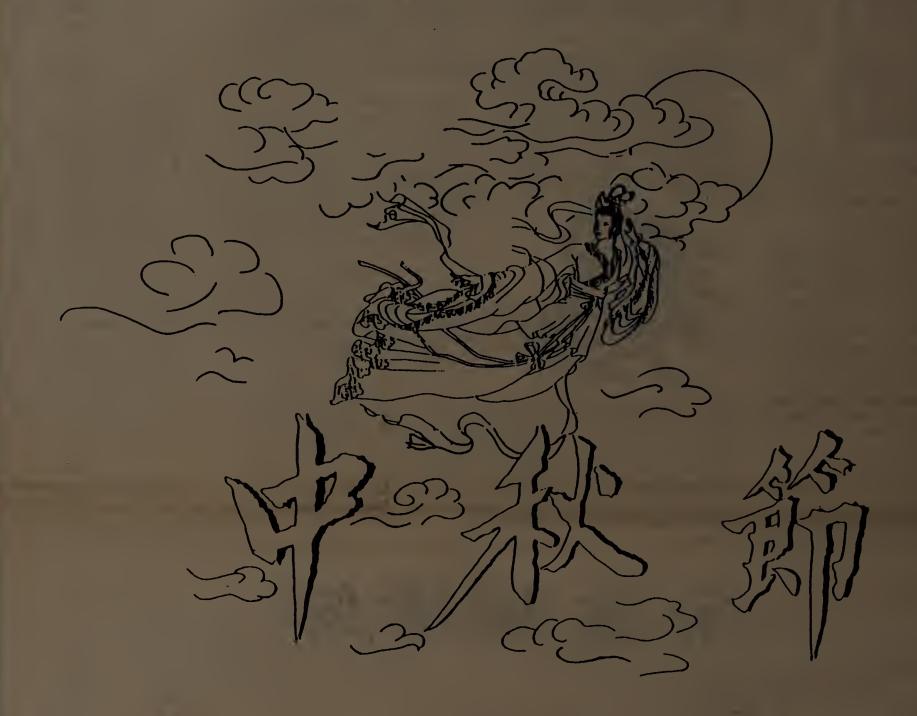


BEST WISHES FOR AUGUST MOON

清風明月

共慶中秋

On behalf of the August Moon Executive Committee wishing Boston Chinatown A Happy 21st Annual August Moon Festival



淸風明月

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共慶中秋

BING L. WONG — Chairperson 1990

May Wu — Executive Chairperson 1990

Chinese Consolidated Benevolent Association and all Chinese Community Organizations.

ESL Students Are Writers at Prime Computer

At Prime Computer in Framingham, groups of technicians, manufacturing workers, assemblers, and inspectors, have been meeting for two years to improve their English. Many of them come from Asian countries such as Vietnam, Cambodia and Hong Kong.

In addition to learning English grammar, speaking skills and reading, Prime Computer students have been writing on themes of importance to them-- cultural differences, adjusting to life in the United States, or how to deal with stereotyping. Their teacher, Annie Yu, says that although writing was difficult at first, once students had a grip on basic English grammar, they couldn't stop writing. "One day I told them to write about anything they wanted to, and many chose to write about how they escaped from Vietnam or Cambodia.It was as if they were saying to me, 'this was really tough, and I want to tell you about this.'

Students also were interested in writing about the significance of proverbs. Yu, a Chinese American, said she could identify with this particularly Asian tradition of remembering a parent's words of advice. 'In Vietnam, my students told me, a person bases their whole life on proverbs. Even though their parents are not here with them, proverbs are recalled as words to live by.

The beginning, intermediate and advanced levels of ESL meet twice a week for two hours during eight week cycles. They are paid for their time in class. Originally designed as a program to improve the students' English at work, many students have noticed other benefits: one student says that he can write notes to his mother-in-law's employer, and another feels more confi-

dent filling out forms. Oeun Ros feels that writing helps her to communicate her own culture, "I can deal with people better because if there is a problem, I can write and explain about differences in culture. They will read the story and understand. I can write and explain about feelings better and clearer than before."

Sampan is proud to present the following selections from the Prime ESL Class Paper, a collection of student writings from the last year.

Differences In Culture

by Xieu Huynh

When I first came to this country, I thought this was a perfect country. All the people are nice, the workers always working hard.

I thought this country didn't have any rice. If they had some, it will be very expensive. I thought, I just can eat rice a couple of times a month.

Then I found out this country was just like my country. It has good and bad people. It has hard workers and lazy workers, then I also found out this country grew a lot of rice.

After a few years living here, I began adapting to some of the American culture, but some of them I still can't accept, like kissing in public or my daughter wanting to bring her friends to come to sleep over. I feel uncomfortable having a stranger in my house.

After eight months after I arrived, I got the job here. I worked with my group leader. We got along very well. I learneda lot about differences in culture from him, like he told me, if you get in a car accident, it doesn't matter if you are right or wrong, just keep quiet. Never say, "That was your fault." If you do that could cause more trouble. This is just one of the differences in culture I have learned.

I feel I have changed some of my own culture. Now I am used to calling people by their first name. I did not feel comfortable before, especially with the older people.

I Hope My Dreams Come True

by Oeun Ros

Anytime everyday I work very hard and a lot of hours because I want to have nice things like a car, land, and a house. It would help my family to have a better future, for my mother and daughter. If I have my own home, I will call my mother to come to live with me to help my child when she is home. I will send my daughter to go to school to study hard, so when she grows up, she can have a better career.

The next two years from now, I hope my country in Cambodia will have peace and freedom. If my country will have freedom, I will buy a plane ticket for my mother to go visit all her brothers and sisters in Cambodia. I will give them some money, so they can start their own businesses. I want to help their families grow for the future. If my country is still Communist, I will not go back to my country.

Different Ways to Express Emotion

by Tai Nguyen

There are a lot of cultural differences in this country, which are united by all kinds of people in the world.

Let's look at one example of those differences. In my homeland, people neveror rarely kiss each other on the street or in a public area, specially by using their lips. The old people are very uncomfortable with that when they see Western people act like that on TV or sometimes on the streets of Saigon.

Usually kissing or bussing is a personal emotion of my people. They only express that manner inside the house or somewhere nobody can see. Another thing which is very different is my people usually kiss each other with their moses with kids, with the lover, or with the parents, but not with their relatives.

On the other hand, Western people are very comfortable to express their emotions by kissing or hugging in the public areas or anywhere they want to, especially with their lips, not with their noses.

Until recently, that situation embarass-

Until recently, that situation embarassed us somehow that we didn't think we could overcome it. That matter seems clear now; we don't feel uncomfortable like before because that is the way people express their thoughts.

We couldn't comment about which way is better. In this case, we ought to accept a new way of living, not by changing, but by adopting the good parts of this country, then mix it up with the good parts of our country, then we will survive.

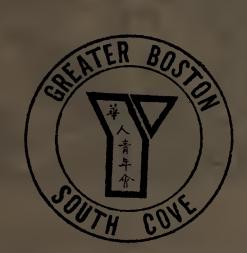
When I was in high school, I learned a proverb: "Live with pumpkin, you will be round, live with bamboo, you will be long," and that is my conclusion.

Continued on Page 10

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Continued from Page 9

A Different World

by Fung Chang
After a long, long flight from Hong
Kong, I finally landed in the United
States of America. My wife and her family greeting me at the airport. I so happy to
see them at that moment because I could
stay with my wife and live together in the
United States. The other reason was that I
felt like a foreigner surrounded by groups
of tall and big Americans. I did not see
any Asians at the airport on that day.

While we were waiting at the baggage claim area, I saw my big and heavy luggage. I tried to lift it up, but it was so heavy that it slid and dropped. One American beside me quickly gave me help and lifted it up. I said, "Thank you very much!" He said, "You're welcome." That was the first time I head this expression I didn't understand that expression meant, and I asked my wife. She told me that it was a common and polite reply for "Thank you!"

Everyday since I have lived in the United States, I have learned more and more about American culture. There are still some cultural differences I can't adapt. For example, it is very common for us to take off our shoes when we visit our friends and our friends take off their shoes when they come to visit us. It is very rare for Americans to take off their shoes when they to our house. We feel very uncomfortable because we don't want to make their house dirty, especially with carpeted floors. They have to clean up the floor after we leave. American culture says we do not need to take off our shoes when we visit someone's house. It is very hard for me to adapt to that culture, but now I don't take off my shoes when I go to an American's house, and I keep my culture when I visit my Asian friends or relatives.

Since I have lived here for almost five years, I have learnt a lot of cultural differences from observing people. Ilearned some of them from my wife and my ESL instructor, Annie Yu. It is very tough for me to understand all the different types of cultures which come from all over the world. There is no end to learning more and more cultural differences.

Two Different Cultures

by Toan Tran

Some aspects of my culture (Oriental people) are different from American culture.

Most Vietnamese (Oriental people), when they've grown up at "eighteen years of age," most of them stay with their parents and take care of their parents. Even if they're married, they still want to stick around with their parents.

Most American people, when they're eighteen years old or over, they want to live separate from their parents. Some them don't care how old their parents are. Because of that, Americans have a lot of nursing homes for the old people.

Even in school, most of the Vietnamese people have more respect for the teachers than the American kids. I mean when they are in school or outside of school. American kids when they talk to their teachers, they speak the same as to their friends. In Vietnam when we are young, we always respected the teachers as our parents.

I really did not indicate which culture is good or bad, but I see the differences between these two cultures.

Continued from Page 7

reminiscent of Picasso. Other images repeat themselves: a cat, the figure of death, angels, and figures of evil. In most of the paintings, Xie is there himself, as a helpless witness to her death. In "Rescuing," which shows a curled angel rising to his sister's rescue, Xie stands in the background, "I'm there, trying to help, but can't take any action," he explains.

Xie's influences are literary, and he is not drawn to abstract expression. "I want to emphasize the literal meaning in a painting."

Xie, a teacher at the Quincy School Community Council's Adult English as a Second Language program, studied English at the Canton Language Institute, where he read widely in English and European literature. While teaching English at the Fine Arts Academy in 1985, Xie began to explore the expressionist style seen in his recent paintings.

Van Gogh, Picasso, and Chagall have all influenced his painting he notes, although he makes use of Chinese styles as well. "I use Chinese ink for the atmosphere it expresses, how it can show grief, sadness, mystery, and ambiguity. If I use oil or acrylic, I still use Chinese ink."

Xie added that he especially likes the effect of red ink on rice paper. Yet he is still looking for a unique style, "a way that belongs to me." His goal is to unite the European Expressionist side, the drive to express "grief, life, death, caring, love" with his artistic identity as an Asian.

Since moving to the United States, Xie, says, he has felt an even stronger need to reveal the Asian side of himself. "Of course in China, I never had to say, 'I'm Chinese,' but here, I want to bring an understanding of Chinese culture to my work. I want to find an Asian way to understand Western culture."

Xie's thirteen paintings detailing the story of his sister's death and ten other paintings are on display at the Healey Library through August 28. On Mondays through Thursday, the gallery is open from 9 am to 7 pm. On Friday and Saturday, it is open from 9 am to 5 pm.

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製體、指香、同沾法樂。 特,美國佛教會副會長,教化弟 并三代傳人,現為紐約莊嚴寺住 中四日晚於 Lowell 開示天台 中四日晚於 Lowell 開示天台 中四日晚於 Lowell 開示天台 中國法門。該會並有週五晚及週 中國大學所活動,本月份之 中國大學所 中 中國大學所 中國大學所 中國大學所 中國大學所 中國大學所 中國大學所 中國大學所 中國大學所 中國大學 中國大學 中國大學 中國大學 中國 ,同離苦難。凡要參加法會記名以大衆演經功德,廻問一切衆生,請顧明法師開示盂蘭盆經,再



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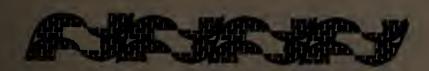
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領取各類譯文單張及其 他資料可聯絡工程的公 共消息職員。

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南火車站一號 波士頓・麻州〇二一一〇 電話:九五一~六〇〇〇 此文,希能拋磚引玉。 (八詩是人的一種語言,有 (八詩是人的一種語言,有

選民 登記需

知

十二時至下午三時,所物銀行※八月二十日(星期一)正午下午三時,所物銀行門前。 第一次,上午十時至※八月十九日(星期日,中秋

一般有初選和大選

以就這些問題進行投票。

如我可以就這些問題進行投票。

如我可以說這些問題進行投票。

如我可以說這些問題進行投票。

如我可以說這些問題進行投票。

養什麼舊體詩能延續不絕, 養不了舊體詩,而且經過運動之 被不了舊體詩,而且經過運動之 後又有一定的發展呢?代表周錫 後又有一定的發展呢?代表周錫

、詩人輩出、詩刋流行、詩咏不詩詞總的形勢,可用「詩社林立詩詞總的形勢,可用「詩社林立代」對舊體(六四前)國內(大陸)對舊體(六四前)國內(大陸)對舊體

法 這是一首翻譯的外國人的詩, 雖然沒有全部符合五絕的格律, 人改譯成五言絕句的中國形式, 是一首翻譯的外國人的詩,據 雖然沒有全部符合五絕的格律, 但大致上有了三美,便爲不少人 與說,這爲證明中國舊體詩還有 包內時,據 是一首翻譯的外國人的詩,據 是一首翻譯的外國人的詩,據

清風明月 共慶中秋

詩行列,以便業餘共同研究詩詞問乃「帝制遺毒」,作者多於讀詞乃「帝制遺毒」,作者多於讀言一個給李先生,誠邀他加入寫了一個給李先生,誠邀他加入寫明,所書的是「太空時代」了,而詩一個人。 去年某期舢舨雙週刋登了一 太空吟詩 文學史上有詳細敍述,恕不資敍

形 旦

、曲等文學形式,但絕不能無語言 是過於武斷,亦未真正領語詩的 性質。詩可以變革,如從古代風 性質。詩可以變革,如從古代風 雅,頌演變到近體詩而分化出詞 雅,頌演變到近體詩而分化出詞 不能消滅詩。人類不能無語言 不能消滅詩。人類不能無語言 不能消滅詩。人類不能無語言 不能消滅詩。人類不能無語言

錫齊

,那就讓我們或我們的兒孫到太,我們或我們的兒孫)可能成爲月球的旅客,我們或我們的兒孫(不必是很,我空時代,人類可以到太空去 前國內詩歌振與的情

電影ででである。 一大の部のでである。 一大の部のでである。 一大の部のでである。 一大の部のでである。 一大の部のでである。 一大の部のでである。 一大の主要を含さる。 一大の主要を含さる。 一大の主要を含まる。 一大の主要を含まる。 一大の主要を含まる。 一大の主要を含まる。 一大の主要を含まる。 一大の主要を含まる。 一大の主要を含まる。 一大の主要を含まる。 一大の音音を表する。 一大の音を表する。 一大の音音を表する。 一大の音音を表する。 一大の音音を表する。 一大の音を表する。 一ての音を表する。 一ての音を表する。 一てのる。 一てのる。

